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**To what extent does Ta-Nehisi Coates use social and cultural policies to convey the metaphor of the "Black Body"?**

*Between the World and Me* by Ta Nehisi Coates is grounded in the context of the contemporary world order. The author is an outstanding journalist with the American Atlantic publication. He is a renowned writer on different issues about African American social, political and economic issues. Coates is a family man brought up and reared on American life. Coates wishes to show his feeling to his audience, and to his 15-year old son whom he wrote the book for explaining his letter. This book reveals his personal experiences ranging from social, political as well as economic that have literally hindered but did not thwart his progress as he is very successful, and showcases how African-Americans face plenty of challenges and obstacles during this time. Coates addresses his son, he intentionally evades pointing fingers at the protagonists for the issues that are cruising through so many discourses. He vicariously informs readers on his personal experiences. He talks to both black and whites. The author intends to shed light on the reality of black people's lives. He cautions his son, the dreamers as well as the fellow black Americans on the obstacles that could come about. The writer emphasizes the issues of institutionalization, enculturation, and social policies.

Enculturation sparks the ideas, storyline and experiences through the beginning of the novel with prime focus on the black body. The father of a young son feels for the son's life. He intends to show to him, and all, what it takes to live in a black body amidst a country drowned in the "dream" (Coates 12). He takes the reader across diverse experiences since his childhood – all colored with hardships, violence, deprivation, and segregation, and whose reminiscent galaxy he believes has built America, and cannot see a solution of any sort. He points out, and likens, his struggle with those of his great grandparents who helped shape that face of the new America, thereby creating a nexus between the "boastful America" and the wasted body of the African Americans. He regrets the formation of the dichotomy that has brought about the dream as perpetuated by the whites riding on the backs of the black Americans' determination, alienation, deprivations, and oppression. The

writer sees enculturation where the street where he lived was “far” from the streets of the “others” whose streets saw no lack nor pain. He has attributed his streets woes with blackness (20). America has chosen to destroy, to institutionalize the dismantling of the black body, the life, and existence of the black Americans, in cheer and blatant display of impunity and covert strategies.

The writer sees and disseminates information culturally, and wants his audience to view all the ongoing systematic violence occasioned in design and purpose – to devastate and eliminate the black bodies especially in the South. He contrasts purposefully to portray his personal life as an example of historical misfortune shaped through dynamic atrocities meted upon through the dream (12). He purports that the dreamers ride on the innocent ignorant poor and disabled African Americans to build on their utopian existence and edifications. The writer goes on to claim how these utopian worlds exist: “That other world was suburban and endless, organized around pot roasts, blueberry pies, fireworks, ice cream sundaes, immaculate bathrooms, and small toy trucks that were loosened in wooded backyards with streams and glens” (20). He narrates how he and the ancestors endured the pain, anguish, and cruelty in building America upon which the majority has pegged their dreams, against a suffering minority population.

Policy and institutionalization of the destruction of the black body are exemplified in education and in Coates’ community. So clear are the manifestations of designed cultural prejudice, in normal operations, that even the black police are seen dispersing violence to their fellow colored colleagues. The writer proposes that it has been a conscious policy to eliminate and oppress the blacks with impunity. He cites examples of the killing of Michael Brown in 2014, in which the son is perturbed. Officer Darren Wilson shot him while the young man had his hands up in surrender (11). The killer claimed to be acting in defense. They did not indict him. George Zimmerman also killed another young man, Trayvon Martin alleging he looked suspicious. Coates points at the quest for the annihilations and exploitation of the black people as the cornerstones upon which diminutive policy and dynamics built. The father tells the son, “...the police have been endowed to destroy your body... (9-10)” These go so far as institutionalizations in government departments and normal living. Such policy was implementable to the detriment, delineation, and segregation of the blacks, pitting this minority against the majority white populations.

The writer opines that educational facilities, processes as well as opportunities, in America have followed a certain design that thwarts the interests of the blacks (100). He clearly shows that if a black body is not destroyable in the street, then the education system will ensure that it falls in its failures. The writer points at education as another arm and tool by the same aggressor. – to instill fear and violence in a more professional way. He warns against the trap in the tactics of the “others'” strategies for the historians conjured in the dream, and Hollywood fortified it while the dreamer's life the lie... (102)” pedestaled on black expense. He cautioned his son that America has a design for the majority- “the bandits of America”, to annihilate the black body, “it is a tradition...a heritage” (103). Coates universal displays the problem at hand. He argues that technology has enabled dreamers to extend their dream beyond borders. They have laid structures to exploit, and suck destroying the earth itself, the entire world. His outlook on racism and individualistic approach by Americans traverses mere rhetoric. He cautions that its roots go so deep and spread widely entrenched into the system, that he finds no solutions for the menace.

The writer seems desperate for the need of these unfair, unjustifiable, and injustice in the American system, the only home, and residence of the victims, the African Americans. He warns against the dangers of believing in the American dream, the foolishness of believing that anybody could change the status quo, and the permanence of the racial injustice in America (96). Although the writer does not want to elicit hatred from the perpetrators nor paint a picture of revengeful resentment from the oppressed, he finds no solace shortly. He, therefore, admonishes the son to strife for the sake of the memory of his ancestors. He disapproves of any effort by the dreamers nor hope in reclaiming normalcy from them. He decries the conversion of the dreamers but consoles the son in hope in his “wisdom”. He is further interested in manifold catastrophe in the dreamers’ vision. He opines that they lay a deathbed for all the people. For them, for the oppressed, and the rest of the world. He, therefore, cautions the son to be wary of this system because it has poisoned and continues to unleash delineating people against each other. Furthermore, Coates does not envision a sense of confrontation nor striving to deter the perpetrators of these injustices. Citing the spectrum and continuum, all through its history, his personal life, his schooling, and especially his “mecca”, present public outcries and police brutality, and future American orientation, he mourns for the next generation. He expresses his disillusionment to the son,

“I was beginning to learn to be wary of my humanity, my anger...” (50), the mess cuts across in both ways. The writer offers no prescriptive “way forward”; he seems out to incite the minds and consciousness of the audience for sake of introspection. He has successfully invigorated discussion in the different categories of people in this chain of racial annihilations that will keep major drawbacks burning now and in the future.

*Between the World and Me* offers yet another viewpoint on institutionalization and how it became affiliated with racism further applied in the South during the early 1900’s and how it had such a negative impact on the black body. It touches on social injustice with the policies that were sought out to hinder the capabilities and accomplishments of African-Americans and enculturalization that obviously cannot be avoided due to it being on the forefront of the streets he lived on and his education bases. These cultural manifestations have been morphed in the American context and how they can be resembled in Black culture. It has conceptualized injustice in the context of a living proof and history of people. The writer not only edifies violence as the weapon designed to imprint white supremacy but he sees it as the tool that orchestrates the valley between the two artificially choreographed people. The writer incites the son, and the audience, to figure out retrospectively the current racial transformations in the context of history and people's life. His approach brings the discussions closer to the hearts of the victims as well as the aggressors. Racial disparity and problems in America are deeply rooted.

## Works Cited

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